THE DOCTRINE OF THE BEGINNING of Christ.

Short for memorie, plaine for capasity, delivered almost in the expresse words of the Text, for the more Authority.

By Samuell Hieron, Minister of the Gospel.

1 Cor. 14, 20.

Brethren, bee not children in understanding, but as concerning malicousnesse be children, but in understanding be of ripe age.

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the Reader.

I Offer here vnto thee, good Reader, this ſhort catechiſme, neither preferring it before other the like briefs of Religion, neither yet equalling it to any; but I willinglye ſubmitte it to thy iudgement, to place it in what ranke thou wilt. Onely this; if thou art diſpoſed, after thou haſt viewed the title, to looke further into the thing it ſelfe: then I pray thee by the way, to take notice of this mine acquainting thee with the order and maner of that which followeth.

For order, it ſheweth thee firſt, what was the excellency of thy firſt makinge, by the eternall Trinitye: Secondly, it diſcouereth the depth of miſery, into which thou haſt plunged thy ſelfe by communicating with Adams Diſobedience, together with thy vtter diſability, ſo much as by a thought to deſire, or to deſeiue thine owne recouery. Thirdly, it pointeth out Chriſt vnto thee, whom God the Father had ſealed, to ſaue his people from their ſinnes. Fourthly, it maketh knowne vnto thee, the ſufficiency of his ſacrifice, and the means of applying it to thy owne ſoule. Mat 1. 21 Iohn 6.

Fiftly, it teacheth thee whence to expect faith, what meanes to vse for the attainment of it, and how to be assured that it is vnfayned. Sixtly, because the end of the appearing of grace is, that we should deny vngodlines, therefore it vrgeth vpon thee the necessity of good works, that so thou maist be neither idle nor vnfruitfull in the knoledge of our Lord Iesus Christ. Seuenthly, forasmuch as the way of the righteous shineth, as the light that shineth more and more vnto the perfit day, therefore also it calleth vpon thee to grow in grace, and informeth thee by what helpes thou mayst bee ledde forward vnto perfection. Eightly, least in this good course, being encountred with vnexpected tribulations, thou shouldst be wearied and faint in thy minde, it fore-aduiseth thee of the certainety of diuers afflictions, and teacheth thee both howe to frame thy selfe to the taking vp of thy crosse, and withall what quiet fruit of righteousnesse to expect, by beeing exercised thereby; in the middest of all, still looking for the blessed hope & appearing of the glory of the mighty GOD, and of our Sauiour Iesus Christ. Ninthly, and lastly, the generall direction for Holinesse and Righteousnesse, it applyeth

ceth to particulars, both to thy daily cariage in the vse of things indifferent, as apparrel, meat, recreation, rest, and to thine age, quality and calling, that so in euery respect, thy conuersation may bee such as becommeth the Gospell. This is the course and summe of this forme of Holy Doctrine, whereunto my desire is to deliuer thee, and in which I perswade my selfe I haue compriſed the full some of True Religion.

Now for the manner of it: I haue as neer as I could possibly, in each answere kept my selfe to the wordes of the holy Text: thou shalt finde me to haue fayled in a very few; and yet in those, if thou conferre with that Place to which I referre thee, thou shalte finde mee not to haue erred from the meaning of the Spirite of GOD therein. The reason of this course is, First to acquaint thee with the Language of the Scripture. Secondly, that each point may haue the more credit, when thy conscience shal see & heare, as it were, God himselfe speaking in euery Answere.

Thirdly, that thou mayst acknowledge that (which many in their ignorance wil not beleeue) the Scripture is a rich Store-house, affoording directions for euery particular.

Now, where I haue ſuppoſed ſome words or ſpeaches to be ſuch as might breede thee ſome trouble, not being rightly vnderſtood, I haue in the margine, as it were, reached thee a light for the cleereing of all ſuch darker places, that thou mighteſt both knowe the ſenſe, and acknowledg the certainty of thoſe things wherein my deſire is thou mighteſt be inſtructed. This is all, whereof I haue
2 I. 4. to admoniſh thee: proceede now on Gods name, to the perſuing of the thing it ſelfe, & the lord giue thee vnderſtanding in al things.
All that I deſire of thee by the way of recom-
Tim. 2. 7. pence for my endeuour to do thee good, is, that thou wouldeſt ſtriue with me by praiers to God for me, that I may fulfill the Miniſtery, which I haue receiued in the Lord;
2. 15, 30. And ſo I commend thee to him, and to the
4. 4, 17. word of his grace, wiſhing thee an Inhery-
20. 32. tance among them that are ſanctified.

Modbury in *Deuon*, the fourth of *Auguſt*. 1602.

Thine in the Lord,

SAM. HIERON.

the beginning of Christ.

Question.

WHo made man?

A. The Lord God. Gen. 2.7.

Q. What is God.

A. The almighty, *a* which is, which was, and which is to come, Reu. 1. 8.

Q. Howe many persons be there in the Godhead?

A. Three, the father, the *b* word, and the holy Ghost. 1. Ioh. 5. 7.

Q. Are there then three Gods;

A. To vs there is but one God. 1. Cor. 8. 6.

Q. Wherefore did God make man?

A. For his owne sake, *c*, Pro. 16. 4.

Q. Whereof was man made;

A. Of the dust of the ground, *d*, Gen. 2. 7.

Q. After what fashion did God make man:

A. In his owne Image. Gen, 1. 27.

Q. What was this Image especially?

A. Righteousnes and holines of truth, Eph. 4. 24.

Q. Doth this Image of God abide still in our nature?

A. We all haue sinned, and are depriued of the glory *e* of God. Rom. 3. 23.

Q. What is sinne?

a To this greeth G name, *I* Exod. 3. *b* The So called Io because the expr image of father, as a wor *c* the spe mind.

c That is his own nes sake *d* That eth hum *e* Of th rious es which eth in fellowsh with G

A The transgression of the law, 1 Io. 3, 4.

Q What was the first sinne by which came one spiritual nakednesse?

A Adams eating the forbidden fruite, Gen. 3, 7.

Q Who drew Adam to that sinne?

A The olde Serpent the Deuill, he was the murtherer from the beginning. Reu. 12. 9. Gen. 3, 1. Iohn 8, 44.

Q What entred into the world thereby?

A Death [illegible] came ouer all men, Rom. 5. 12.

Q Why? there was but one man sinned?

A Yet by the offence of one, the guilt came vpon all, Rom. 5, 18.

Q In what estate are we then of our selues?

A Borne in iniquity, and the children of wrath, Eph. 2. 3 Psal. 51, 5.

Q And what is belonging to vs?

Except we repent, all shall perish, Luk. 13, 3.

Q Can we by no meanes remedie this?

A No: for what can a man giue for recompence of his soule? Mat. 16, 26.

Q What is then the onely name giuen vnder heauen, whereby we must be saued?

A Iesus Christ, Act. 4, 12.

Q What is Iesus Christ?

A A holy thing borne of a woman, and called

called the Sonne of God, Luke 1.35.

Q What hath he done for vs.

A He hath given himselfe for vs *a* Ep 5, 2.

Q Wherefore hath God sent him to do this for vs.

A That we should not perish, but haue life euerlasting, Ioh, 3, 16.

Q How doth he bring this to passe for vs?

A By being our Redemption *b*, and our righteousnes, *c* 1 Cor 1, 30

Q How is he our redemption.

A Because he hath bought vs with the price of his owne blood, 1 Cor. 6. 20. 1. Pet. 1, 19.

Q How is he our righteousnesse.

A Because hee doth present vs without fault in Gods sight, Col. 1. 22.

Q How are we made righteous through Christ.

A As he was made sinne for *d* vs, 2 Cor. 5, 21.

Q Howe come we to the knowledge of all this.

A By the worde of Trueth, which is the Gospell, Coloss 1. 5.

Q What is the Gospell.

A Glad tidings to all Gods people *e*, Luk. 2, 10

a To be [illegible] crifice for [illegible] sins, which [illegible] sheweth [illegible] his loue, [illegible] sufficiency [illegible] his sacrifice.

b That [illegible] vs from [illegible] shing.

c Therby [illegible] haue life [illegible] lasting.

d Our sin[illegible] imputed [illegible] him, and [illegible] his righte[illegible] nesse to vs.

e So much [illegible] meant by [illegible] people. *The* is a [illegible] of distinc[illegible] compare [illegible] 1, 21

Q To

Q. To whome do these benefites of Christ appertaine?

A. Euen to those that beleeue in his name, a Ioh. 20.31.

Q. What is Faith?

A. To know, & that Iesus is the Christ the sonne of the liuing God. Ioh. 6.69.

Q. Is it in our power to beleeue?

A. No man can come to Christ, d except God the father draw him, Ioh. 6. 44.

Q. What is the outward meanes by which Faith commeth?

A. The hearing and preaching of the word, e Rom. 10. 17.

Q. What is the inward meanes?

A. The opening of the hart, f Act. 16. 14.

Q. What doth the word preached worke best, with the hearers?

A. When it is receiued not as the word of man, but as it is indeede, the word of God. 1. Thes. 2. 13.

Q. What is specially to be cared for by those which thinke they haue faith?

A. To proue b themselues whether they are in the faith or no, 2. Cor. 13. 5.

Q. What is the principall fruit of faith, by which it is known?

A. The purifying of the hart. Act. 15. 9.

Q. What

Q What is the surest note of a purified heart?

A A desire in all things to liue honestly *a* Heb. 13. 18.

Q What is chiefly to be vrged vpon those which beleeue?

A That they be carefull to shew forth good workes. Tit. 3. 8.

Q. What workes be good?

A. Such as God requireth, *b*, Mic. 6. 8.

Q When are our workes called good?

A. When we haue respect to *c* Gods commaundements, Psal. 119. 6.

Q How many be the commaundements of God?

A Ten. Exo. 34. 28.

Q What is the briefe sum of them all?

A Thou shalt loue the Lord thy God with al thy hart, with al thy soule, and with all thy mind, and thy neighbor as thy selfe. Math. 22. 37. 39.

Q Are we of our selues sufficient to do good workes?

A No our sufficiency is of God. 2. cor. 3. 5.

Q Are we then saued by our workes?

A. No: but by grace, *e*, Ephe, 2, 8, 9.

Q Is not our saluation partly by workes, partly by grace *f*?

a a Making conscience of euery sin

b The will of God is the rule of all good.

c Not seki dispensatio for any one sinne.

e For eue our righ nes is as clouts.

f The p diuide ... uation b twixt th

A Then

A Then Grace were no grace. Ro. 11. 6.

Q What is further required of a christian?

A To encrease more and more, 1. Th. 4. 1.

Q How many meanes bee there to further our increasing?

A Three especially.

Q What is the first?

A The sincere milke of Gods worde, 1. Pet. 2. 2.

Q How many wayes be there of vsing the worde?

A Foure.

Q What is the first?

A Publike hearing with an honest & good heart *b*, Luke 8. 15.

Q What is the second?

A Daily searching the Scriptures, whether those things which we heare are so, Acts 17. 11.

Q What is the third?

A To let it be our meditation, Ps. 119. 97.

Q What is the fourth?

A To talke of it, Deu. 6. 7.

Q What is the second meanes to edify vs in our holy faith?

A Praying in the holy Ghost, Iu. 20.

Q What is Prayer?

A. A

the beginning of Christ.

A A pouring out of the very soul before the Lord *a*, 1. Sam. 15 Psal, 62. 10.

Q Who is the onely Mediator by whome we must pray?

A There is one *b* Mediator Jesus Christ 1, Tim. 2, 5.

Q Know we what to pray as we ought?

A No: yet Gods spirit helpeth oue infirmities *c*, Rom, 8. 26.

Q What is the best rule of Prayer?

A That which Christ taught, Mat. 6, 9.

Q What is the third meanes for our spiritual increase?

A The vse of the seales *d* of righteousnes, the two Sacraments. Rom. 4, 11

Q What be they?

A Baptisme and the Lords Supper, Mat. 28, 19

Q How doth Baptisme strengthen then our faith, and further our obedience?

A When wee duely consider the nature and end of Baptisme.

Q What is the nature of Baptisme?

A It is the washing *e* of a newe birth. Tit. 3, 5

Q Can the washing of the flesh saue vs?

A Baptisme is but a figure *f*, it is the bloud of Christ which purgeth the conscience,

a Therefore praier must with humil feling & sai

b But one, as there is but one God

c Sheweth our wants, teacheth vs behaue our selues as we ought.

d Therefore they confirm faith.

e That inc seth our co fort in Ch

f the outw signe doth of it selfe b stow grace

science. 1. Pet. 3, 21. Heb. 9, 14.

Q. What is the end of our washing in Baptisme?

A That we should be holy and without blame, zealous of good workes, a Eph. 5, 27. Tit. 2. 14.

Q How doth the Sacrament of the Lordes Supper encrease our faith?

A Because it sheweth vs the Lords death vntill he come b, 1. Cor. 11, 26.

Q How must this Sacrament be vsed?

A Euery man must examine c himselfe, & so let him eat of the bread, and drinke of the cup, 1. Cor. 11, 28.

Q What must euery christian make accounte of, that holdeth this course?

A That he must through many afflictions enter into the kingdome of God, Acts 14, 22.

Q Is it good for vs to be afflicted?

A Yea, in sundry respects. Psal. 71.

Q What is the first?

A Before we be afflicted, we go astray d Psal. 1, 19 67.

Q What is the second,

A In our affliction we will seeke God diligently. Hos. 5, 15.

Q What is the third,

A Affliction

A Affliction maketh our faith much more precious then gold *a*, 1, Pet. 17,

Q How many sorts of afflictions be there?

A. Two: Inward, and outward.

Q What be inward afflictions?

A Sathans buffetings, and the drawing by our owne concupiscence *b* 2, Cor 12.7, Iam. 1,14.

Q How doth Sathan deale with Gods children?

A He doth winnow them as Wheate. Luke 22, 31.

Q What is our duty therefore?

A To be sober *c* and watching, *d*, 1, Pe. 5, 8,

Q What is our comfort herein?

A Christ hath prayed that our faith doe not faile *e*, Luke 22, 32,

Q Yea, but the Diuel is a roring Lyon.

A Greater is he which is in vs *f*, then hée which is in the world, *g*, 1, Iohn, 44.

Q How doth our inward concupiscence afflict vs?

A When it leadeth vs captiue, that wee cannot do the good which we would, *h*, Rom. 7, 19, 23,

Q What is our duty hereupon?

A To kéepe our hearts with all diligence,

Pro,

a the stren[illegible] of our fai[illegible] is tried, [illegible] our feeli[illegible] gods lou[illegible] creased by [illegible] affliction.

b The co[illegible] tion and [illegible] that dwe[illegible] in vs.

c Sist the[illegible] sundry te[illegible] tions.

d For the [illegible] uenting o[illegible] saults.

e the pray[illegible] for his d[illegible] ples is for [illegible] beleeuer[illegible] Ioh. 17, [illegible]

f Christ by [illegible] Spirit.

g Satha[illegible] prince of [illegible] world.

h Hence [illegible] seth the co[illegible] bate betw[illegible] the flesh [illegible] the spirit [illegible] gods child[illegible] Gal. 5. 17[illegible]

Q What is our comfort in this case?

A The power of God is made perfect b by our weakenesse, 2 Cor 12.9.

Q But alasse we come farre short of our duties.

A The Lord will spare us, as a man spareth his owne Sonne that serueth him, Mal.iii.17.

Q Put case the Childe of God fall into some foule euill.

A Though he fall, yet he shall not be cut off: for the Lorde putteth vnder his hand, Psal.37.24.

Q What be outward afflictions.

A In good name, in goods, in person.

Q What is affliction in good name.

A When all manner of euill is spoken against vs for Christ sake, falsely, Matth.5.11.

Q What must our care be in such cases.

A To haue our conuersation honest, that those which speake euill, may be either conuerted or ashamed, 1 Pet. 2. 12. Tit. 2.8

Q What

Q What is our comfort in this cruſſe?

A The reward is great in heauen. Mat. 5. 12.

Q What is affliction in goods?

A Loſſes of diuers kinds.

Q What is chiefly to bee thought vppon in ſuch an affliction?

A That we open not our mouth *b*, becauſe it is the Lord that hath done it *b*, Pſal. 39. 9.

Q What is our comfort here?

A The Lorde is able to giue vs more. 2. Chro. 25. 9.

Q But how if he ſtil keepe vs low?

A Yet a good *d* Conſcience is a continuall *e* feaſt. Pro. 15, 15.

Q What is affliction in a mans perſon?

A Sicknes and death.

Q What is the firſt thing to be done in Sicknesſe?

A Wee muſt confeſſe againſt our ſelues our wickednes to the Lord. Pſal. 32. 5.

Q What is our comfort in ſicknes?

A That the Lord will turne all our bed in our ſicknes *f*, Pſal. 41, 3.

Q How if the Lord recouer vs?

A We muſt ſinne no more *g*, leaſt a worſe thing come vnto vs. Iohn. 5, 14.

a This ... Chriſt ... comfort ... the life ... Heb. 12, 2.

b To ... or to rep...

c It is ... paſſe by ... prouiden...

d which ... reth a ... gods fa... Chriſt, ... his care to ... line hone...

e A contin... matter of ... ioyſing.

f as we did ... before our ... nes, for ... doth not ... in vaine.

Q Is it lawfull to vse charmes for the curing of diseases?

This Is the mmon pre ace of the norant.

A Let there be no charmer amongst you, saith God, *a*, Deut, 18. 10, 11.

Q But yet many haue binne helped by such meanes.

A Wee may not doe euill, that good may come thereby, Rom. 3. 8.

Still loking death, & paring for

Q What is our principall duty in respect of death?

A To die daily *b*, 1. Cor. 15. 31,

Haue been edfastin the ofession of truth.

Q What is the best comfort, when the time of departing is at hand?

A That we haue kept the faith *c*, 2, Tim. 4. 7.

Q What besides?

A That Christ hath plucked out the sting of Death, which is sinne. 1, Cor. 15. 55, 56.

Q When will GOD wipe away all teares from the eyes of his Children?

A At that time of refreshing *d*, Reu. 21, 4, Acts, 3, 19.

That is, the ne of ful re mption. om, 8, 23.

Q What time is that?

A When that same Jesus Christ, which is now preached vnto vs, shall come to iudgement, Acts 3. 20.

Q Is that time neare?

A The

A The Iudge standeth before the dore, Iam. 5.9.

Q In what manner will he come?

A In his glory, and all his holy Angels with him. Mat. 25.31.

Q What will he do when he commeth?

A He will separate the Sheepe from the Goates. Mat 25,32.

He makes way to this separation dayly by the preaching the Gospel Matth.3,12

Q Who be his Sheepe?

A They which heare and know his voice. Iohn 10,4.27.

Q Who be the Goates?

A They which beleeue not. Iohn 10,26

Q What will he say to the Sheepe?

A Come ye blessed, inherite a kingdome. Mat. 25.34.

Q What will he say to the Goates?

A Depart from mee, yee cursed, Mat.25.41.

Q What shal then become of the Sheep?

A Where Christ is, there shall they be also, Iohn 14,3.

Q What shal happen to the Goates?

A Everlasting perdition, 2. Thes. 1,9.

Q What must wee doe till that day commeth?

A Looke for it, and hasten to it. b 2. Pet. 3.12.

b By preparation.

Q What els?

A Pray daily, euen so, Come Lord Iesus, Reuel. 22. 20.

A Direction for a mans daily carriage.

Q What must our first work be in the morning?

A To let our prayer come before the L. and to praise his mercy *a*, Psal. 88. 13. Psal. 59. 16.

Q What must our apparrell be?

A Such as becommeth those which professe the feare of God *b*, 1. Tim. 2 10.

Q What is the next to be done?

A Wee must followe our owne businesse with quietnes. 1. Thes. 4. 11.

Q What must be chiefly cared for in our busines?

A To walke with God *d* Gen. 5. 22.

Q What must our speech be?

A Gracious alwaies *e* Col. 4. 6.

Q What things must chiefly be auoyded in speaking?

A Lying, swearing, filthinesse, swifth talking, iesting, raying. Eph. 4. 25. 29. 31. Iam. 5 12, 1, Cor, 5, 11,

Q What

Q What company muſt we keepe?

A All our delight muſt bee to the Saintes *a* in earth. Pſal. 16, 3.

Q What muſt we do when we come to our meat?

A We muſt looke vp to Heauen and giue thankes. Mat. 14, 19.

Q How many thinges muſt chiefly be looked vnto in our dyet?

A Three.

Q What is the firſt?

A That our hearts be not oppreſſed with ſurfeting and drunkennes. Luk. 21. 34.

Q What is the ſecond?

A That we forget not the workes *b* of the Lord. Iſ. 5, 12.

Q What is the third?

A That of that which remaineth, nothing be loſt. Iohn. 6, 12.

Q Ought not ſome time of euery day be ſet apart for ſpirituall uſes?

A Wee muſt redeeme *c* the time, becauſe the dayes are euill. Eph. 5. 16.

Q May not recreation be ſometime vſed?

A Yes: there is a time to laugh. Eccl. 3, 4.

Q What kinds of diſports may we vſe?

A Such as be of good report *d*, Phil. 4, 8.

a which ma conſcience a holy life.

b the end w the Lord neth vs fo

c Make the beſt vſe of time.

d Such are ſuch ſports which ei are or beg lightneſſe impudency or ſtand o vpon ha being no ercise eyt of wit or dy.

Q How many thinges muſt be looked vnto in the vſe of our delights?

A Two.

Q What is the firſt?

A That our reioicing hinder not beter duties. *a*, 1 Theſ. 5, 16, 17,

Q What is the ſecond?

A That we cauſe not our commodity *b* to be euill ſpoken of *c*, Rom, 14, 16.

Q What is the Euening duety?

A To examine our ſelues *d* vpon our Bed, and to ſay euery man to himſelfe: what haue I done? Pſal. 4. 4.

Q What muſt we do els?

A Pray Pſal. 55. 17.

Q How many things make ſleepe comfortable?

A Two.

Q What is the one?

A Honeſt labour. *e*. Eccl. 5 11.

Q What is the other?

A A godly care to thriue in Religion, Pro. 3. 13, 21, 24. *f*,

Q How muſt ſleepe be vſed?

A Lone it not, leaſt thou come to pouerty. Pro 20, 13.

The

The Magistrates duty

Personal duties.

Q VVhat is the principall duty of the Magistrate?

A To beautify the house of God a Ezra, 7.27

Q Howe must hee carry himselfe among the people?

a To aduance Religion

A He is the minister of God, for the peoples wealth. Rom, 13 4,

Q How shal he procure the peoples welth?

A If he be for the praise of them that do well, and the punishment of euill doers. 1 Pet. 2, 14,

Q VVhat kind of men are fitte to bee Magistrates?

A Men of courage, fearing God, dealing truely, and hating couetousnesse, Exo, 18 21.

b Know with Magistrates to be God ordinance

a If they b good, the they may strengthe if euil, the they may reformed

The Subiectes duty.

Q VVhat is the Subiects duty?.

A To be subiect for Conscience sake b Ro, (13 5,

Q VVhat els?

A To pray for them that are in Authority c, 1, Tim, 2, 2.

Q What besides?

A Not to curse the Magistrate, not so much as in a thought. Eccl. 10, 20.

Q Is there any other duty?

A We must not ioyne with them that are seditious, Pro. 24, 21.

The Ministers duty.

Q What is the Ministers duety?

A To take heed to his Ministery which he hath receiued, that he fulfill it, Col. 4. 17.

Q How is that done?

A 1. By watching continually ouer the Flocke *a*, Is, 62, 6, Act. 20, 28,

2 By being diligent to know the estate of his flocke *b*, Pro, 27. 23,

3 By giuing attendance to reading *c*, 1. Tim, 4, 13,

4 By not being intangled with the affairs of this life, 2. Tim 2, 4.

5 By being instante in Preaching the word. 2, Tim. 2. 4,

6 By Catechizing *d*, Gal, 6, 6,

7 By being an example to them which beleeue. 1. Tim, 4, 12,

Q What is the punishment of a negligent Minister?

A God

A God will require the peoples blood at his hand. Ezek, 33. 8.

Q How many thinges are chiefly necessarie for him that is to be a Minister?

A Two.

Q What is the one?

A That he holde fast the Faithfull, worde *a*. Tit. 2, 9.

Q What is the other?

A That he be able to exhorte with wholesome doctrin, and improoue them which say against it *b*, Tit. 1, 9.

The peoples dutie.

Q What is the peoples duety in regarde of such a Minister?

A The peoples duty hath fiue braunches.

Q What is the first?

A To obey and submit themselues *c*. Heb. 13. 17.

Q What is the second?

A To haue him in singular loue, and to know him *d* 1 Thes. 5. 13.

Q What is the third.

A To make him partaker of al their goods Gal 6. 6.

Q What is the fourth?

a He must [illegible] a man of [illegible] iudgement.

b He must haue the gi[illegible] of teachin[illegible]

c To soun[illegible] nes of doctrine.

d To reuerence him.

A To

A To pray for him, that deferance may be giuen him. Eph. 6, 19.

Q What is the fift?

A To receiue no accusation suddainely against him a 1, Tim. 5, 19,

Q Why must the people thus carry themselues to their Minister?

A For three causes.

Q What is the first?

A Because he worketh the Lords worke, 1. Cor. 16. 10.

Q What is the second?

A Because he watcheth for their soules, and must giue account thereof. Heb 13. 17

Q What is the third?

A Because otherwise he shall do his duty with griefe, which is vnprofytable for the people, Heb. 13, 17

Houshold dueties.

Q What is the duety of the Maister of the family for matters of religion?

A To commaund his Houshold, that they keepe the way of the Lord b Gen. 18, 19

Q What is his duety for outward things?

A To

was a direction giuen ...cially to ...rch-Ru...s, but may ... applied to ...uate men.

Therefore ... must haue ...ligious ex...ises in his ...se, as prai... catechi...g, reading ... scriptures ... must also ...ng them ...he congre...tion.

A To make prouision for those of his own houshold. 1. Tim. 5, 8.

Q What is the wiues duty in these things?

A To be a help to hir husband. a Gen. 2, 18

Q What is the mans duty in regarde of his wife?

A To dwell with her, and to loue her as his own body. 1 Pet. 3. 7. Eph. 5. 28.

Q What is the Womans duty to her Husband?

A To be subiect to him as vnto the Lorde. Eph. 5. 22

Q What is his duety whom God hath made a father?

A To bring vp his children in Religion, in good manners, and in an honest calling. b Eph. 6. 4.

Q What is the Mothers duety?

A To nourith her children, and to instruct them. 1. Tim. 5, 10.

Q What is the Maisters duety in respect of his seruants c?

A To doe to them that that is iust and equall. d Col. 4. 1.

Q What is childrens duty to their parents?

A To obey them in the Lord. e Eph. 6. 1.

Q What is childrens duty each to other?

A Not to fall out. Gen. 45, 24

Q What

a Both in m
ters of reli
on & out-
ward thin
b In true r
gion and
some hone
calling
c By seruan
are meant
those that
employed
vs in our
nes wher
they dwe
with vs,
otherwise
d Which
honest se
uice dese
e For pie
sake, & w
out brea
piety.

Q What is seruants duty?

A In singlenes of heart, and al good faithfulnes, to please their Maisters, yea, though they be frowarde, Eph. 6, 5, Tit. 2, 10. 1, Pet, 2, 18.

The duty of single persons.

Q What is required of persons vnmarried?

A If they cannot abstaine, they must marry a, 1, Cor, 7, 9.

Q How must they marrye?

A Onely in the Lord b, 2, Cor, 7, 39.

The duties of Neighbors each to other.

Q What is required of Neighbors that liue and conuerse together?

A To consider one another, to prouoke vnto loue, & to good workes Heb, 10, 24

Q How must wee bee affected in respect of those things which happen to our neighbours?

A Wee must reioyce with them that reioyce, and weepe c with them that weepe Rom, 12, 15.

Q What is the benefit of a good neighbor?

A He is better than a brother a farre off. Pro. 27. 10.

Q What

Q What is the best meanes to preserue a good neighbour?

A He that hath friends, must shew himselfe friendly. Pro, 18, 24.

Q But how if there be iarring sometimes?

A Let not the Sun goe downe vpon your wrath, 4, 26.

Q Put case a man be daily prouoked?

A Be not ouercome with euill, but ouercome euill with goodnes, Rom, 12, 21.

Q When a man hath many enemies, what is the best way to haue peace?

A If a mans wayes please GOD, he wil make also his enemies bee at peace with him *a*, Pro. 16, 7,

Q How if a man liue in a place so Wicked, that it is not safe for him almost to be familiar with any?

A Hee must striue to shine as a light in a naughty and crooked generation, Phil. 2. 15.

a Or at l[illegible] their mal[illegible] shal not h[illegible] him.

A direction for mattees of contract.

Q How must we carry our selues in our dealings among men?

A Wee must neither oppresse *b* nor defraude,

b By hard [illegible] extream [illegible] ling.

fraude any man in any thing. 1. Th. 4. 6

Q What is the rule, by which all our matters of contract must be guided?

By cunning and subtile courses, as false wait, &c

A Whatsoeuer we would that men should do to vs, we must do so to them. Mat. 7. 12.

The Rich mans duety.

Q What is the Rich mans duety?

A To honour God with his Riches. Pro. 3. 9.

Q How is that done principally?

By giuing lending freely, Deut. 15. sometime forgiuing Neh. 5. &c. seeing vanity & danger of Riches.

A If he be rich in good workes, and be redy distribute *b*, 1. Tim. 6. 18.

Q How many things must a Richman chiefly take heed of?

A Two: High mindednes, and confidence in his wealth. 1 Tim. 6. 17.

Q What must be the Rich mans ioy?

A That he is made low *c*, Iam 1. 10.

The poore mans duty.

Q What is the poore mans duety?

A To learne to know howe to be abased, and to haue want, Phil. 4. 12.

Q What is the best meanes by which a man

man may be assured, while he liueth, neuer to fall into extremity?

A To seek first the kingdome of God, and the righteousnes thereof, Math, 6, 33.

Q What must be the poore mans ioy?

A That he is exalted *a*, Iam, 1. 9.

a To be th child of G by Grace.

The Aged persons duety.

Q What is the duety of the aged man?

A To be sober, honest, discreete, sound in faith, in loue and patience *b*, Tit, 2.2.

b These d ties are re red of al, chiefly of aged,

Q When is Age a Crowne of glory?

A When it is found in the way of righteousnes. Pro, 16. 31.

Q What is required of Elder women?

A To be of such behauiour as becommeth Holines, and to instruct the younger women. Tit 2, 3.4.

The young mens duety.

Q Howe many bee the duties of young folke?

c To con crate thei fresh yea the knole and seruic of God

A Three especially.

Q What is the first?

A To remember their Creator *c*, Eccle. 12, 1.

Q What

Q What is the second?

A To be sober minded, and to flie the lusts of youth. Tit. 2. 6. 12. Tim. 2, 22.

Q What is the third?

A To honour the person of the Aged. Leuit, 19. 32.

Q Wherewithal shal a Young man redresse his way?

A In taking heede thereto according to Gods word. Psal. 119. 9.

The Summe of all.

Q What is the briefe Summe of the whole dutie of Man?

A To feare God, and keepe his commandements. Eccle, 12, 13.

To be care not to of- d God.

Q What is the reward of all?

A He that doth these thinges, shall neuer be moued. Psal. 15. 5.

Let God alone haue the glory.

FINIS.

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